

GUIDELINES

FOR THE DEVELOPMENT PROCESS

C.C.A., DEVELOPMENT AND SERVICE

LET THE PEOPLE
GROW



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JULY 1981

Dr. S. K. Hulbe
Director
Centre for Studies in
Rural Development
Ahmednagar College
Ahmednagar

INTRODUCTION

1. Throughout the guidelines, you will find three words used repeatedly

- release
- restore
- transform.

We believe that for Christians, these are the three elements in the development process. People need release from bondage. People need to be restored from being mere objects to a role as subjects in society. Society itself needs to be transformed.

2. The workshop met without any pre-determined agenda. We knew what our objective was and worked the agenda out step by step through the workshop. There were many things we did not have time to work on. An illustration is in the first section on Asian Realities and Christian response. The statement on Asian Realities was put together, in a workshop plenary after small groups had worked and reported back. The statement on Christian response came out of a process of personal testimony, in which each person spoke of his or her own response as a Christian, as a result of a spontaneous on the spot decision to do it that way. The prayers came out of the daily events of prayer, led by the participants.
3. We came from many different situations, and we did not always agree or reach agreement. Some aspects are dealt with lightly because we could do no more with our disagreements. In other words, this is an offering, not a fixed model or a manual. What is written does carry reasonable consensus, and is offered as a stimulus in the processes of decision-making, as to what is the appropriate 'developmental' programme style, strategy and action by the people in each place and situation.
4. It was agreed in the workshop that complete anonymity should be preserved, especially where illustrations are given. The whole is based on sharing programmes, drawing out illustrations, -and only because this is so, is it offered to others who are also involved in programmes. If we have a plea, it is LET THE PEOPLE GROW.

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PART - A

ASIAN REALITIES AND CHRISTIAN RESPONSE

1. ASIA IN TURMOIL

Workshop Statement on Asian Realities

Under foreign domination

Asian history is a history of foreign domination and resistance.

Asian peoples, who are simple, peace-loving, honest, close to nature, possess rich cultural heritage of religions, art, music, code of laws that were as diversified as they were pluralistic.

The coming of the colonizers disrupted the economic, political and socio-cultural systems.

They brought with them a system of colonial exaction such as the tribute, forced labor and conscription. Gradually, the people were deprived of their lands, property and resources. The colonizers strengthened the economic, political and cultural positions of the local ruling elite to form a part of their colonial rule.

They brought with them Christianity, their system of education, the myth of White Man's Burden and their concepts of private property and trade. Even the histories of the people in Asia have been distorted to serve the political interests of, and glorify, the colonizers and local ruling elite. As such, the culture and way of life of the people have been destroyed by the colonizers.

Many of the social and cultural institutions that have survived to the present are those that have been useful to the conquerors and those altered to suit their purposes to give more power and advantage to the local elite. These persist to the present and will haunt us in the future even if economic change will be achieved.

And under this yoke of domination, the Asian people have shown their determination to be free and independent.

Resources exploited

Asia is very rich in natural and human resources. About two-thirds of the totality of human beings live in Asia. She possesses very rich lands which yield most of the world's material resources. Her mountains have vast forest resources. She is very rich in mineral resources like aluminium, copper, iron, nickel, etc. She is rich in oil. She has vast aquatic resources.

Yet, for centuries, the vast majority of her people have been poor. About three-fourths of her people are undernourished. Millions are jobless. Millions are homeless. Millions are in rags. Millions do not have the essential services for decent living.

- * People are starving—not because there is not enough food.

- * People are jobless—not because they are lazy.

- * People are poor—not because there are too many people in the world.

All this is because of inequitable access to resources and distribution of wealth. It is not that there is so little for so many, but so much is enjoyed by so few.

In debt under neo-colonialism

- * Asia is now no longer directly ruled by the colonizing powers but by new forms such as neo-colonialism.

- * Asia continues to produce the industrial and other requirements of the imperialist metropolis.

- * She is, therefore, forced to buy the more expensive finished products.

- * Moreover, production for export has resulted in the indiscriminate exploitation and ravaging of Asia's natural resources.

- * What is worse, such an economic arrangement has resulted in abject poverty and high prices for even the locally produced basic needs for her people.

Investments by the so-called transnational corporations in Asia. They have netted almost twice as much profits from Asian investments as profits from investments in Europe, and the bulk of them they remit home.

Imperialism has developed new forms of exploitation.

- * Import-saving industrialization, more than anything else, has tied Asian nations to it because machinery, technology, and even the raw materials, be they in Asia, are under imperialist control.
- * More recently, incentive-laden free trade zones for export processing have been introduced and are being implemented to take advantage of very cheap Asian labor, to transfer highly pollutive industries and to cut on other production costs.
- * The introduction of nuclear power to Asia at a time when its safety and utility is being seriously questioned brings to the fore the question of control of technology and its use as part of the system of total domination.

Because of this, Asia is in debt. This economic order has led Asian nations to deficit, leading to crises and inflation, the effects of which are borne and felt most by the people.

Oppression within

- * Feudalism instituted long ago with all its advantages and evils, has been maintained and strengthened by colonialism and neo-colonialism. The majority of Asian people live in her rural areas and through agriculture. The peasantry face oppression by landlords in the form of exorbitant land rent, usury, and land-grabbing, and by unscrupulous middle-men.

- * They face possible dislocation to give way to “development” such as infrastructure, dams, free trade zones, etc.
- * They are increasingly compelled to produce cash crops, and are being alienated from their lands, and converted into seasonal agricultural workers.
- * The introduction of high-yielding variety seeds coupled with the use of chemical fertilizers and pesticides has brought more harm to agriculture and human life in than benefits. It is surprising to note that these are peddled in the poor countries by transnational corporations while some are banned in their own countries.
- * Ethnic groups are being faced with alienation from their land to give way to this twin imperialist-landlord exploitation.
- * Land reform programs and social legislations have been introduced in the face of peasant unrest. These programs have been dismal failures because they have been used as mere smokescreen to quell the rising tide of peasant unrest.

Authoritarian structures of power

- * This crisis has led to the people’s awakening and nationalist resurgence in Asia.
- * In order to preserve the economic order, Asia has seen the rise of authoritarianism, militarization, and sophistication of counter-insurgency. Nations which have the semblance of democracy are really propelled by national and imperialist elites.
- * These authoritarian and militarist governments have provided the imperialists/TNC’s with more benefits, such as remittance of profits, investment incentives, cheap and docile labor, etc.
- * Legal institutions which are in their hands have stood in the way of emerging national consciousness in certain periods in history.

- * It is no wonder, therefore, why foreign investments are largest in militarist ruled nations. It is also no wonder why such regimes receive massive economic and military aid inspite of rampant violation of human rights, like the right to struggle for the rights to strike, rights of assembly, torture and illegal detention. And all of these in the name of "national security".

Cultural domination

Asia has also been subject to cultural domination.

- * Feudal values and socio-cultural institutions that promote paternalism, fatalism, passivity, superstition, and women's discrimination have been emphasized and strengthened. In India, the caste system,—a traditional power structure which stratifies pseudo-ethnic groups around exclusive occupational activities—has become a way of economic power in the neo-colonial system.
- * Religion is equally responsible for the perpetuation of some of these values. The attitude of the laity to the clergy still expresses and cements them.
- * The system of education caters to the privileged few, is totally unsuited to the people and its culture, and its content servile to the existing economic and political conditions. Education for the broad masses has been an illusion, and even attempts at literacy education remain only as big talk and serve the interest of the ruling classes.
- * Mass media is controlled and play to the tune of the political rulers.
- * Asian people have been conditioned to imitate Western ways and are gradually imbibing its values of individualism and competition.

We find ourselves in this Asian situation. We know for sure that no amount of suppression will break the people's determination to be free. And we are faced with the choice to stand with them or against them.

2. LIBERATION AND THE GOSPEL

(Workshop Statement on Christian Response)

Commitment to mission of liberation

Our response to these Asian realities is our commitment to the mission of liberation as proclaimed by Jesus at Nazareth (Luke 4, quoting Isaiah 61). In our contemporary situation, this mission of liberation can release us from our captivities from colonialism and neo-colonialism and so help us to contribute to the overcoming of these captivities in our countries.

We are called by this mission

- 1) to identify and stand with the suffering poor and the oppressed as Christ did;
- 2) to draw on his motivating power in order to be able to deal with the roots of poverty and oppression;
- 3) to work as he did, in obedience to God's Kingdom and in solidarity with the poor, serving the release of all into new awareness and the will and capacity to decide things for themselves, as people made in the image of God;
- 4) to acknowledge the suffering of Christ in this cause and the call to suffering for all who seek to contribute through organized action toward a new and just society.

Acknowledging our failures

We acknowledge that, as Christians, we have not yet fully claimed our freedom from the unbiblical dichotomies in which the religion of the powerful has trained us. So long as we divide the material from the spiritual, the individual from the communal, and this worldly from the other worldly,

our individualistic, spiritualized and heaven-oriented lives hold us back from the commitment to the mission of liberation.

We acknowledge that our words and actions are often different, and see the need to overcome this gap for the sake of our own authenticity, our credibility with the poor, and our acceptance in the environments of other living faiths. Our task is :

- 1) to enable the voiceless to have voice, the poor to have bases from which to fight for justice;
- 2) to make structures suitable for responding to human needs; and
- 3) to include the whole gamut of economic, social and political realities in our response. Only then can we reflect God's love, peace and justice.

Working for Social Transformation

- a. Our Christian response to the need for social transformation is to the end that :
 - 1) There shall be no more poor among us.
 - 2) Social structures be responsive to human needs.
 - 3) Oppression be eliminated.
- b. Hence our response requires a focus on the poor. Tasks before us include :
 - 1) Information and education among the people who are exploited and oppressed, so that liberating changes in some structures may begin to be effected.
 - 2) Identifying local structures which are ready to respond, respecting and strengthening them.

3) Enabling people to realize hope and expectation in their lives.

- c. To be effective in these tasks, we must respect and work with the indigenous, thus releasing the people to develop their own styles. In doing so, we will also change ourselves, and have some chance of ceasing to be identified with those whom the people see as oppressors. Indeed, the people's release requires the external forces to be contended against as exploitative and oppressive.

Our commitment has to be social transformation—nothing less will fulfill the mission of liberation. Social transformation is an essential form of God's living word in the realities of human life and societies. In our various human situations of conflict we have no excuse to draw back from our commitment to social transformation, and must remain committed to the people's struggle. The vision for which we are called to act is one of a just society, produced by peaceful means wherever possible.

Reviewing Church Structures and Life

- a. Our response as Christians to social transformation is part of our whole response to share the message of God's love in Jesus Christ. The structures of our churches have been fashioned primarily around that message (word) and hardly at all around social transformation (deed). Our present structures need radical review in order to be more suitable for responding to human needs. That review should cover:
- 1) our use of time, money and personnel in the service of the people;
 - 2) the development of the churches' social responsibility; and
 - 3) radical reform of our institutional forms, especially in education, based on identification with the people.

In theological education in particular we need a theology of the people, and development. In this process the people must participate.

- b. It is the comprehensiveness of the Church's structured life which we seek—as king, prophet and priest. We tend to assert the kingly function in terms of rights, the priestly function in terms of institutional piety, and the prophetic function is silent. What the church needs to recover is :
- 1) its kingly function as both a humble servant and a moral force in society;
 - 2) its prophetic function in a critical outlook around issues of justice and human rights;
 - 3) its priestly function which nurtures a new spirituality empowering people to engage in the struggle of the poor.

In spelling out that comprehension, we seek also a more defined direction and a more practical orientation of work.

- c. In many situations in Asia, we face two particular factors which inhibit our response to Asian realities :
- 1) We are often tiny Christian minorities and our response tends to be communal around our minority interests or our instincts for survival. On the other hand our task is to develop a spirituality which enables us to participate with the people in this struggle.
 - 2) As we participate with the people we face the fact that we are surrounded by other and predominant living faiths and ideologies. To pursue human goals we need cooperation with them, establishing effective links and dialogue between groups. We must avoid ghettoism and parochialism.
- d. The transformation of the people will bring the transformation of the Church. Let us work for people's transformation.

3. A CHURCH STATEMENT ON DEVELOPMENT

(N.C.C. in the Philippines, Executive Committee)

Where people and nations are divided between rich and poor, powerful and powerless; where a few appropriate for themselves the resources that are the patrimony of all; where unjust social structures reduce the crown of creation to the wretched of the earth : there is underdevelopment. Underdevelopment is a new word for sin.

Where underdevelopment exists, everybody suffers. While its brutalizing effect is fully and heavily received by the oppressed, hence their need for liberation, the oppressors equally suffer and also need to be liberated for their witting or unwitting participation in this evil. The oppressors by participating in this exploitation hinder the full humanization of man. In a society where the relationship of people as oppressors and oppressed is perpetuated, no significant development takes place.

Development then is the process whereby the people, the poor and the oppressed being the primary bearers of humanization, liberate themselves from all forms of enslavement and create a condition in which there are no oppressors and oppressed. This frees persons, communities and nations to realize their full potential as every individual has access to wealth, power, respect, knowledge and well-being. This liberating process involved fundamental changes in the structure in the social order we live in.

Development finally is people transforming the world and creating their own future, thus participation in God's redemptive plan for mankind.

4. WORKSHOP EXPRESSIONS OF CHRISTIAN RESPONSE IN WORSHIP

1. *Affirmation of Faith*

ALL: We believe in one God, maker of past and future,
Lord of all peoples, and of their memories and hopes-
And in one Lord Jesus Christ, the deed of power and
love made flesh,
Act of creation, mark of humanness, fountain of hope.
God of God, Light of Light; True man of True
Humanity,
past of every past, future of every future
United God and humanhood.
Who lives in our sheltered words, suffers with us the
death of dreams and broken pride,
Takes the garments of our lives and shapes them into
wholeness.

He rises to give new life to the dead, to speak good
news to those in despair, to liberate oppressed and
oppressor, to give sight to those who will not see.
To proclaim man's future in God.
He ascends through the weakness of love into the
power of history, coming again and again in glory
To endure our hatred and bend it to the longer
reign of love.

And we believe in the Holy Spirit, Who lifts our
dying spirits into life, brings to our remembrance
acts of courageous love.
And resurrects us to the hope of wholeness.
In this faith we would live toward community in God.

(The Nicene Creed Paraphrased by Charles S McCoy)

2. *Confession (Litany)*

O, Lord, open our minds to see our ourselves
as you see us, as others see us and as we see

others; deliver us from all unwillingness to know our faults.

- * From moral weakness of spirit, from timidity, from hesitation.
- * From fear of man and dread of responsibility, from lack of courage to speak the truth as our work requires.
- * From lack of strength to speak in love and self-control.

Response : Save us and help us, we humbly beseech you, O Lord.

- * From weakness of judgment.
- * From indecision that can make no choice, and the irresolution that carries no choice to act.
- * From blind eyes which cannot see and conflicting wills unable to choose the right.
- * From losing opportunities and perplexing others with our uncertainties.

Response : Save us and help us, we beseech you, O Lord.

- * From love of flattery and praise.
- * From dislike of criticism and hatred of independence, and
- * From the comfort of self-deception in persuading ourselves that others think better than the truth of us.

Response : Save us and help us, we beseech you, O Lord.

- * From all jealousy, from begrudging others' success.

- * From impatience of submission and eagerness for authority.
- * From wanting in the spirit of brotherhood to share loyalty with those who resist our commitment.

Response : Save us and help, we beseech you, O Lord.

3. *Petition*

By your liberating power, grant us a place in your mission of liberation.

By the power of your word and deed, strengthen us to stand with you among the poor and oppressed.

By your energizing power, awaken in us your spiritual gift to struggle against poverty and oppression, and to enable new experiences of community life to their victims.

By your suffering for others, guide us in the way of suffering service in the cause of a new and just society.

Grant that we may discern you, reflect you, and point in our lives to your Kingdom of love, peace and justice.

4. *Intercession (Litany)*

Leader	:	Lord, we pray for our families and homes;
People	:	And for those who are lonely and forgotten.
Leader	:	We pray for just systems of law and order;
People	:	And for those who suffer injustice.
Leader	:	We pray for nourishment in our varied religious forms;
People	:	And that divisions created by our narrow-mindedness may be overcome.
Leader	:	We pray for our schools and colleges;
People	:	And for those who are denied these benefits.

Leader : We pray for our complex systems of industry and business;

People : And for those who are unable to find work.

Leader : We pray for our institutions of international peace and understanding;

People : And for those who are this day subjected to the pain and death of war.

All : Help us to bring the day when the riches and beauty of the world will belong to all people;

* when none of your children will live as tenant of a few landlords on the lands which are meant for all;

* when no baby will be born without an equal chance to share in the riches and knowledge which have been earned by all who labor.

Help us :

* to end our present inhumanity in which so many are constantly in want while the few enjoy more and more luxuries;

* to eliminate the conditions which prevent so many from developing their full potentials as human beings.

In the Name of Him who laid down His life that we might have life. Amen.

5. *Prayer for the Churches*

All : Give us, O Lord, in our societies, churches

* that will be more courageous than cautious;

* that will not merely "comfort the afflicted but afflict the comfortable";

* that will not only love the world but will also judge the world;

* that will not only pursue peace but also demand justice;

- * that will not remain silent when men are calling for a voice;
- * that will not pass by on the other side when wounded humanity is waiting to be healed;
- * that not only calls us to worship but also sends us out to witness;
- * that will follow Christ even when the way points to a Cross. To this end we offer ourselves in the Name of Him who loved us and gave himself for us. Amen.

6. *Commitment (Litany)*

Leader : We believe in change. We do not accept the present state of things, and we do not have to accept it.

All : For all those united in Christ, there is a whole new world. The old order is passing, the new is breaking through.

Leader : We believe in justice, charity is not enough. Our prayers and our offerings are made real only in the struggle for special justice.

All : The Lord says: Let me have no more of your noisy hymns, My ears are closed to your sacred music. Instead, let justice roll on like a mighty river, and integrity flow like a never-failing stream.

Leader : We believe in people, People are more important than things, People are more important than ideologies and systems and progress. We believe that development is for people.

All : God created man in his own image, in the image of God created him.

God saw what he had made, and it was good - very good.

PART - B

DEVELOPMENT — WHAT IT IS ABOUT

I. CATEGORIES OF DEVELOPMENT ACTION

A. *Charity and Welfare—the Social Service approach*

This is the traditional approach — giving material help, and social services.

It constitutes a valid role as a strategy of action in crisis, caused by natural calamity or the devastation of war.

However it is * temporary

* confined to particular affected people

* auxiliary to the ongoing life of the people.

Where the people's problems are chronic, vast, and written into the social economic and political structure, the social service approach cannot solve the problems. It can never tackle root causes.

Where it is used as other than a strategy of intervention in crisis, it creates dependence and stands in the way of self-help and self-reliance.

B. *Reform—the community development approach*

This approach seeks to make functional improvements and is action complementary to the existing socio-economic structures of society.

It recognizes that the problems are more than economic and so involves also social activities in areas of, say, health and education, etc.

Its purpose is essentially to help the prevailing socio-economic political system to work better — to aid employment, production, marketing etc. — and measures success basically in quantitative terms rather than in terms of the release of people, their restoration to participation in society, and the transforming of the society itself.

Indeed it seems to imply that the prevailing structures are basically just or that there is no alternative, and focuses solely on local communities, attending to the micro issues without regard to the macro impacts.

Often it is seen as supplementing or co-operating with Government action.

It is politically safe, does not encourage people to raise questions about the socio-economic-political structures, but rather shores up that system.

C. Transformation—The community organization approach

This approach sees the problems of the poor and oppressed, not as basically functional, but as rooted in and perpetuated by the structural organization of society, — as a process whereby they are excluded from economic gain and political power by strategies which preserve the concentration of privilege in the society.

It sees the struggle for justice and liberation as the all pervading purpose of development efforts. People are to be released from their captivity and restored to participation in society. The society itself is to be transformed.

The thrust of this approach is through community organization. Work with the poor. Help them to understand the root causes behind their situation, and the source of the crushing impacts upon them. Encourage their self-help and concerted action. Enable their organization to correct injustices, secure change in structures, and win a rightful place in society.

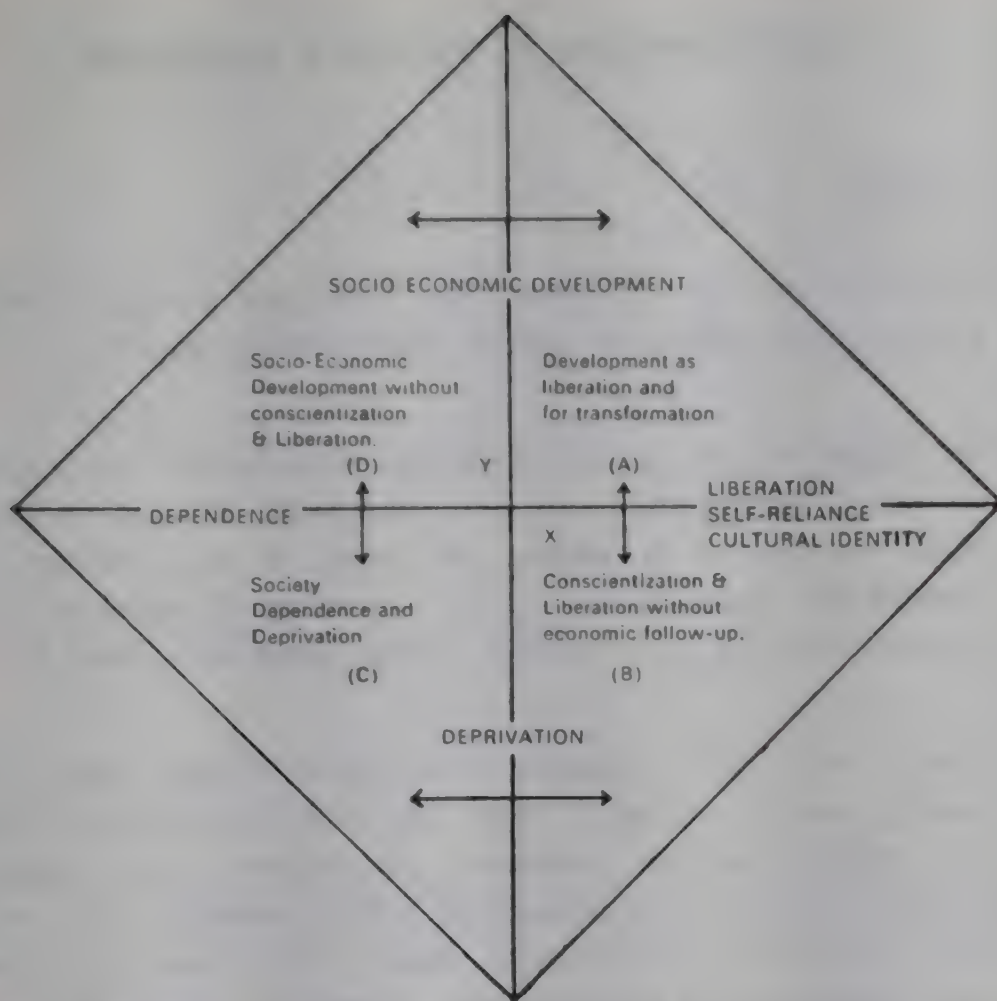
The approach demands analysis at both micro and macro levels. It sees power as the real issue, works for the people's power and joins them in their struggle.

The approach involves tension and conflict, but sees conflict as having the potential to be creative. (This poses problems for Church establishments, with their institutions and vested interests. Therefore, even with Christian leadership, these programmes usually proceed outside the official aegis of the churches).

Some dismiss socio-economic projects entirely, as only perpetuating the existing system, and focus only on political action.

Others embrace small socio-economic projects in order to enhance the bargaining power of the people, seeing advancement in skills, livelihood self-management and community co-operation as important elements in the building up of power and of community. In this view, this is the way of total human development.

The chart which follows takes view and seeks to express its graphically.



The vertical axis deals with the means of development. The horizontal axis stresses the objectives and deeper values of development.

Quadrant C links deprivation and dependence and declares the state of the poor and oppressed.

Quadrant D indicates where most traditional development efforts are. It has no perspective of liberation and transformation, but engages in economic improvement activities without altering the dependency of the people and often deepening it, while leaving them exposed to continuing exploitation.

Quadrant B is an area, whereas result of conscientization programmes people are politically conscious; but without the means to use out of poverty.

Quadrant A declares a direction for development efforts, which proceeds by processes of awakening, education, organization and action for power, with economic action, so that people can become artisans of their own destiny.

(With acknowledgement to Fr. M. V. de Bogaent, S. J.)

2. DEVELOPMENT IS PEOPLE'S BUSINESS

1. *Releasing people*

- a. Development is in the first instance about releasing people, and ultimately about transforming society.

So when we see a 'development programme' we expect to see it among the poor and oppressed. This is no marginal activity, it is among the core of our societies — among the vast masses ever growing in numbers and deteriorating in real income, living conditions, health.

These are caught, trapped, — in never ending debt, with unsafe water, excluded from any voice or power. They are caught, not by fortuitous circumstance, but trapped by the decisions and actions of fellow human beings who have economic and political power. And those decisions are deliberate, to preserve and perpetuate the concentration of privilege in their hands.

- b. *A human and a Christian view*

Any human view of the world must be concerned for the wellbeing of humankind as a whole. Therefore in this situation, any human view must focus on those whose wellbeing is denied by others. No human view can allow progress to be measured by the extent to which the privileged minority can appropriate the fruits of the labour of the toiling majority.

As people of faith we recognise that human beings are made in the image of God. As such we all have a right to a life of freedom and dignity, and a livelihood to obtain it. We all have a right to abundant life, in which we can express and develop potentials for the wellbeing of society.

Instead vast masses of people are victimized under a vicious system of exploitation managed by a ruling few in society. The majority have become voiceless and are forced to bear with the set-up. Hence the class stratifications and the poverty in our societies. Human dignity is destroyed in the process. Hence our efforts as Christians need to be focussed first on the liberation of the victims of the unjust society — a liberation which is personal and social, economic and political, a whole liberation. This was the mission of Jesus (See Liberation and the Gospel in Part A).

c. *Transformation is a humanizing process*

People have inherent potential to break out of oppressive situations. This is precisely why development is people's business and concern.

People also have a right to participate in decision making, and to organize themselves to be represented in those processes.

As creators of power by their production, they have the right to participate in exercising the power they create. Only the people can shape a new society which is a self-governing, self-active, self-organized collectivity of people seeking a whole social wellbeing for the fulfilment of all. Centralized power will not accept such decentralizing willingly.

The task of transformation is a humanizing process in face of the resistance of set ways of thinking and acting, the rigidity of institutions, and the vested interests of the privileged.

d. *Having faith in the people*

Those who work with the poor and oppressed must have faith in the people. The first step in liberation is to take responsibility for your liberation. Development as libera-

tion is the people's business. Development efforts should be anchored on faith in the people's capacity to discern what is best to be done as they seek their liberation, and how to participate actively in the task of transforming society.

To the external catalyst or enabler —

1) *Work with the poor and oppressed, not for them*

Help them to understand, analyse, plan, carry out. But don't do it for them. They have a right to reject expert advice and to make mistakes. Development comes from within a people's own understanding of their needs and rights. So they must decide the major issues and the basic needs and how to tackle them.

2) *Development is an awakening process*

A way in which people see themselves and awaken to their right to live as human beings. Without this awakening there is little the external catalyst or enabler can do — or should try to do. The people are intelligent and have centuries of experience. Draw out their strength. Listen to them.

3) *Let the people grow*

Development is building up the people, so that they can build a future for themselves. Development is an experience of freedom in deciding what people choose to do. It is a difficult experience for those who have lived in dependence and without hope for a long time. To decide and do something brings dignity and self-respect. Development efforts should therefore start with the people's potential, and proceed to their enhancement and growth.

Small socio-economic programmes are not only for economic achievement. Achievement is important

because it builds confidence and makes next steps possible. The most important benefits are for the people to pinpoint the areas of exploitation, learn the processes of planning and implementing, and above all decision-making as a community of people.

4) *Build up the people's solidarity*

Development is liberated people building other people in solidarity. As oppressed people move into freedom and opportunity, we can become selfish and oppressive ourselves, or move into relations of solidarity with others, sharing and caring for one another, and marching together toward a new society in which our own full humanity is assured.

5) *Build up the people's organization,*

So that they can carry out releasing-style activities which help to build their local community free of exploitation.

Open up links with other groups, and with national coordinators, to be able to sustain bargaining power, and to participate in the struggle for a new society more widely.

3. DEVELOPMENT IS A PROCESS

1) *Development is a Continuing Process*

Development is a process of total change of people and society. The process will be one of movement or growth towards total structural change in areas of economic, social, political and cultural structure. This change will be a process of releasing, restoring, and transforming these structures.

The process is a continuing one. The process starts where people are with their perception of their situation and their needs. It involves an awakening to the social realities of their lives and a realization of their capacity to change it.

Here is an example — a process actually carried out in a programme represented at the Workshop :

- * individual contacts by community motivators both in working places during the working period, and in the peoples' houses. This is to help to start critical thinking about their situation, and the causes of their poverty and powerlessness.
- * encourage informal discussions among the people to continue thinking without presence of motivators.
- * after these discussions have won interest, a group meeting was arranged with the community motivator present to stimulate discussion.
- * weekly group discussion continued in order to build solidarity and to feel the need to organize.
- * people formed a group, with day, time and place fixed for regular meetings, in which motivators or enablers could also participate.

- * motivators started groups for literacy training, conscientization and functional education to further critical analysis and help people to solve their day-to-day problems.
- * people's group proposed some economic activities to aid employment and increase wages. They knew that the goal was to bargain with the landlord, but needed a few days staying power during the process of collective bargaining.
- * the group proposed and carried out an action programme for increasing daily wage through collective bargaining, as a step toward establishing social justice — and, in this case, succeeded in securing a 50% increase!

2) *Education and Organization*

- a) *Education Approach* will lead to an awareness of the social realities and the needs to change and transform them.

Through education there will be a strengthening of the positive values inherent in Asian society e.g. co-operation on a community basis. This cooperation for community action is based in the experience of people under collective ownership of land and collective production, before individual land-ownership created division.

Consensus decision-making or community democracy is a further example — a genuine democracy when people have equal position in society.

Education also involves the transformation of negative values such as fatalism, superstition, passivity, fear, elitism, individualism. (Refer to Asian Realities). The development of new values could be for example from fear to courage, from dependence to self reliance, from superstition to rationality, from

elitist paternalism to people's decision-making, from silent passivity and fatalism to creative initiative.

Education for development should enable people to define the issues, set goals and decide about their priorities.

- b) *Organization — Basic Concept*: Organization of the people such as the powerless, the weak, the disorganized, or those divided on lines of caste, race, religion, sex or regionalism, is a strategy for development with social justice as its goal.

Why organization?

- * In people-oriented development, there is no other option except to organize people for power, for active participation and for interdependence among people.
- * The new society envisaged will be based on the principle of people's organization. Therefore organization as a technique helps educate people through experience for their own future.
- * People's organization is not totally foreign to Asians. In our history, we have example of economic, political, social and cultural systems based on the principle of people's organization — such as joint family system, tribal groupings, national liberation groups, barangay, kampong, panchayat etc.
- * Organization enables people to plan systematically for collective action in meeting their basic need such as food, housing, clothing, health, employment, land, proper wage, prices for their commodities, etc. To begin with people's organization gives them bargaining power with the ruling class.

How?

- * People's organization is issue-oriented, as identified by the people arising out of their own need.
- * Issue-oriented people's organization should lead through stages towards development of full humanity.
- * People's organization starts with people's resources and capabilities, rather than depending on resources from outside.
- * People's organization aims at small action to start with, leading to small victories. A process of action-reflection is utilized for higher forms of collective actions.
- * Forming alliances with other groups working for the transformation of society is a necessity for building up a strong power base.
- * Organization accepts the creative role of confrontation and conflict with the powers that be either at the local, national and international levels.
- * The element of struggle for justice is central to the understanding of people's organization.

Possible Dangers :

- * Too much input from outside makes the people dependent and destroys people's initiative in shaping their own destiny.
- * Selection of issues outside the manageable reach of the people may lead to defeat and frustration.
- * People's organization without clear direction and vision, defeats its own purpose.

3. *The role of projects*

a. *Projects can serve the process*

- * Projects should be the result of a process where people have perceived the need for them. This will require a clear cut vision and manifestations of a just society. Projects can be undertaken as instruments for social transformation, and development programmes must make the conscious effort to translate these projects into useful tools to hasten the establishment of a just society.
- * Projects can provide an entry point to the continuing processes of transformation. Projects can solve economic needs of people, but only temporarily. Even failure can uncover exploitation, enhance awareness and solidarity. Success can enhance bargaining power. Projects, too, can lead people to self-reliance. When development programmes create projects for self-reliance, they have built a temporary apparatus to break down oppressive systems in the economic structure, for example, the middleman, the money lenders, etc. Projects operated on a collective basis can build the solidarity of a community.
- * Positively, too, projects can be used specifically to do surveys, research, and documentation work, which can eventually lead to conscientization and education work. The ultimate goal is organizing people for power. Again, this will, even in the initial stages of planning projects, need a clear-cut vision of the goal to be achieved.

b. On the other hand, projects can be detrimental to the total transformation process.

Projects are detrimental :

- * When they spoil and corrupt the people involved through the dependence and grasping created in the donor-recipient relationship.

- * When through failure to analyse the power factors, they finish up benefiting the rich.
- * When they strengthen the employer-employee relationship, thus perpetuating paternalism.
- * When they are seen as the functional end and not the means of the entire social transformation process. This prevents projects from being temporary instruments for social transformation, and ways to develop peoples' movements.
- * When they kill all self-reliance and make people parasites.
- * When, by channelling resources, they make the churches temporal powers, alienating the Christian from the rest of society.
- * When instead of organizing people for power to bargain with the government, they support government plans and projects and divert the people's attention from their basic problems.
- * When they create tense competition or resentment among people and obstruct the process of social transformation, e.g. in money lending projects, when people cannot repay, or when the projects encourage competitive profit-seeking.
- * When they serve the middle class in society. For example, many community health projects become only hospital-oriented, ceasing to be community-oriented.
- * When they are managed by people outside the project community, and so can never take root in it.

To ensure that projects are to serve the social transformation of society :

- * Projects should have the vision of the transformed society.

- * People should participate in deciding, planning and implementing projects according to their needs.
- * Projects must be small enough to build awareness and organization among the people, and to keep the sense of it being their own struggle real.

Of every project, the following questions should be asked.

- * How is it going to release people and build sharing community?
- * How will it give power to the people to shape their own future as a community?
- * How will it uncover the hidden strengths and potentialities of the people to shape their future?

4. *Support*

In the development process, support is essential in terms of legal aid, research and documentation, finance, action for support and moral support.

However this support should come from people who are committed to the goals.

- * In the existing exploitative society, legal assistance is the prerogative of the oppressor or the rich. Committed lawyers should assist people in legal matters in the process of organizing for change in society.
- * Research and documentation will provide information and data. This should be undertaken and made available for the people's use so as to give a critical awareness to the people about the existing structures.
- * While finance is necessary for development work, if the donor agencies or the national carriers are not for changing the exploitative society, aid only helps to perpetuate the existing unjust system.
- * The local group should receive moral support (which should involve action) from other groups who are also in the struggle. This establishes linkage at the micro and macro levels, giving strength and solidarity.

5. *Self Reliance*

Self-reliance should be realised in all aspects of the economic, political and cultural life of the people. It is basic to the development process.

The self-reliance of the people is an important way in which they feel dignity in who they are, a sense of value in their culture and tradition, and a pride in what they produce and the methods they use. It is the growth of self-reliance in the personality of the people, their identity and desire to be self-determining which will contribute to their release.

Self-reliance which contains the elements that will assist the release of the people and their restoration must include the possibility of involvement in the political structure, opportunities for economic improvement and social justice. The self-reliance of people in political, social, economic and cultural areas is the only way in which people can influence social transformation.

Previously many projects which have contained the concept of self-reliance have not resulted in the self-reliance of people because they have been primarily concerned with economic self-reliance for the project. Economic self-reliance as a primary goal is now unacceptable because it has been subverted to promote national self-reliance and people are still oppressed by the demands of production. To be self-reliant economically, small scale economic projects may require methods or practices unfamiliar to the people, and therefore external leadership on which the people may become dependent and fails to develop confidence and dignity in themselves as people of worth. This is a far more serious deprivation of self-reliance.

Toward greater self reliance

- * Where people believe they are really trusted, their ideas and actions will lead to confidence, dignity and growth of community.

- * Where people feel that their values are respected and accepted, and the collective way of doing things, either in ownership or in decision making, is followed, self-reliance will be enhanced.
- * Respect for and acceptance of people's way of doing things e.g. the use of herbal medicine, the use of traditional technologies, the use of traditional art forms, also builds pride and confidence.
- * Respect for and acceptance of the people's way of relating to one another frees people to act and relate.
- * The flourishing of the people's dignity in themselves, their produce and their methods will enable them to set aside the Western consumer products which are destructive in many ways by creating feelings of inadequacy, inferiority and dependence.
- * A sharing partnership between people where social justice is realized can only occur when there is respect between people and the principles of self-reliance are fostered.
- * Small economic projects can contribute to the self-reliance of people where they enhance the people's bargaining power, or production of goods needed by their own people in a community seeking greater self-sustaining capacity.
- * Through self-reliance an interdependence with others will be achieved. The dominance of one group over another will not occur, neither dependence of one group on a leader or another group. Self-sufficiency in isolation of others is not a true realization of self-reliance.
- * No Time pressure. While there is an urgency for development, no time-pressure should be applied to the people from outside their community.

6) *People's Determination or Decision*

In the present context of Asian society, the phrase 'people's participation' is used by people who have power in

the country, when they prepare plans which affect a particular community, to seek or require the agreement and participation of the people of that community.

It is also used in quite the opposite sense by those who are working for development as liberation, to assert the right of the people to participate in fashioning their own future by their decision-making.

Because of this conflicting usage, many discourage the use of the phrase altogether, in the same way as many say that 'development is not our word' because it also is used by the structures of power in a way that binds people and destroy their life rather than releases them.

Here we use the word 'development' but speak of the people's determination or decision in order to stress that, for the processes of development to occur, the people need to make decisions at their own initiatives.

7) *Evaluation*

Evaluation is not an accountability process, but an integral part of people growing in the development process.

- 1) *By evaluation* : we mean the method of finding out how effectively development programs are implemented, or the impact of people's organizations in the communities. It helps build up mutual responsibility and promotes dialogue among people involved — program-leaders, development workers, peoples' organizations, the people and supporters.

Program evaluation makes use of baseline data, usually contained in the project proposal, and is undertaken in a manner consistent with priorities set up in the local, regional and national levels.

2) *Criteria*

Some of the criteria used for evaluation of programmes are :

- * how the dynamics of the program relates to the original objectives;
- * the value of the programme in training;
- * have the staff the technical and financial feasibilities related to the priorities;
- * what is the impact on the community and on sponsoring groups (e.g. church institution):
- * what linkages and network relations has the programme established;
- * what schemes for self-reliance have been built into the program.

Evaluation of traditional projects, i.e., small economic projects loan schemes, etc., is one which considers whether or not the immediate objectives of the program have resulted in quantifiable results (e.g. increase in income level, etc).

Programs that fall under the liberational thrust and proceed though people's organization cannot always be evaluated in quantifiable terms. Evaluation of these programs seeks to assess what is happening to people in their communities in terms of release from oppression, assuming new power, political awareness etc. It enables people to identify the strengths/impact or weaknesses/drawbacks of programs and thus take concrete efforts to rectify them. People participate fully at all levels (leadership, staff, and community) of the evaluation. This type of evaluation is one that may provide insights into broader questions :

- * Have the people advanced in the economic, social, political, and cultural aspects of their lives, and how?
- * What actions have resulted in and from peoples' initiatives? How have they contributed to the long term goals of the program?
- * What has happened in the dynamic process between peoples' action and community life?

- * Has the institutional church responded to the people's action, and how?
 - * How has the Government reacted to the program, and in the light of that reaction, does the program strategy need to be revised in the interest of the program goals?
- 3) *Evaluation methods* vary from situation to situation, according to priorities/issues involved, and in different Asian countries, according to objectives and national priorities involved. Some methods are :

- * Observation/social investigation
- * Community dialogue
- * Questionnaires and structured interviews
- * Impact evaluation by comparing two communities, one of which is involved in the program.

Evaluation may be a venue for mutual sharing of experiences and criticisms among local, regional and national program groups, as well as between countries to allow for exchanges and continuing dialogue on development and issues involved in the process of social transformation.

- 4) *Questions you may ask of a program you are involved in*
- * Has the program been proposed out of a process of discussion by the people themselves?
 - * Have the people grown in their understanding of their situation and why it is so, and in their will to do something to change it?

- * Have the people participated fully, with the major voice in planning and implementing the programme?
- * Have the people organized themselves to develop their own actions?
- * Has the program brought deeper insights into how power factors work in the community?
- * Has the program led to other proposals for action by the people's organization? Are they educational, organizational or economic?
- * Has the solidarity of the people grown through the program, or are the people tending to compete with each other?
- * What links have been established with other groups as a result of the process?
- * Is there any attempt or understanding to relate local problems and needs with the national situation?
- * What cultural values have become stronger during the operation of the program?
- * Does the people's organization seek to win the contribution as well as the participation of the people, and how does it use and administer the contributed resources?

What other questions are you prompted to ask?

THE THRUST OF DEVELOPMENT IS TRANSFORMATION

The kind of Development thrust required in the Asian situation has to focus on a clear out vision of a just society and of a new humanity which it aims to achieve. Development aims at releasing the broken, restoring the marginalized and transforming the present exploitative and oppressive economic, political, social and cultural structures into a just society. In this vision of a just society, exploitation of man by man, and the domination of man over man, and man over woman, is to be overcome. Justice, equality, freedom, fraternity and human dignity are to prevail because the political relation of control and participation is for the equal benefit of all and involves all in the decision-making processes.

In concrete terms, this would mean creating a society based on the needs of the people, to be determined by the people collectively through involvement in the process of decision-making. The production and distribution of material goods and of basic necessities will also need to be collectively determined. Such a society will have awakened the people to become conscious not only of their rights, but also of their duties in relation to all members of their communities. The structures in such a society will be based on the concept of power to the people, where human beings — their material and spiritual life — will attain prominent place.

Development also implies a change in the present relationship between man and nature. The existing economic system is based on the exploitation of nature. Thus the greed, lust and vested interests of the few who control the means of production and distribution are satiated. Such a pattern of development arises out of treating nature as an unending resource for fulfilling human needs. It should be recognized however that the bulk of natural resources are non-renewable, and that serious interventions in the ecosystem lead to

harmful effects on the life of people and society. This calls for a new understanding of the relationship between man and nature. While man has dominion over nature, that dominion should not be misinterpreted as unconditional control over it, because it includes unending care for it also. There should exist a harmony between man and nature, which governs the life of both. Projections for shaping up the future of humanity should aim at altering the exploitative relationships between man and nature, and promoting harmony for the total health and well-being of both.

To accomplish this, several present practices will have to be reviewed :

- * environmental pollution as a result of modern industrial growth (including nuclear energy);
- * the balance of nature which is often destroyed by the construction of power plants and the destruction of the forests;
- * degeneration of human values and growth of decadent culture due to advancement of modern and voracious technology.

Domination and control by a few over the majority is inherent in a pattern of development based on exploitation of nature. Therefore, the development aimed at creating a just society will take into its task change in relationships both among human beings and between human beings and nature.

Development actions toward this goal will require people's determination at all levels in planning and implementing the goals of a just society. And in the struggle towards it, people will identify the root causes of their misery and actively join in eliminating them.

The ideologies and strategies for such a kind of development will be oriented to people and to change which preserves the human both in terms of ends and means. In our present society, this can be achieved through building people's organizations and people's movements, bringing power to the

powerless and giving voice to the voiceless, so that people become architects of their own destiny.

Development process also helps in promoting the building of solidarity among the toiling masses as they begin to see their common interest in preserving and promoting the human in community life, and in maintaining harmony among human beings and between human beings and nature. Groups involved in promoting such a kind of development should forge links with others and with peoples having similar ideas as goals of a just society.

The process is one of struggle because :

- * it is empowering the powerless and the weak;
- * it is moving from concentrated and dominating power to power emanating from the people.

It is only in the struggle that human hope is born, and it is nurtured by a clear cut vision of a just society.

As Christians we acknowledge the depth of human sinfulness both in personal and in social and structural relations. We acknowledge that dominating power corrupt man and society; we know that when society serves power structures rather than people, it becomes demonic. The possibility of the demonic lies in every structure of "principalities and powers". The process of mutual criticism is necessary constantly to rectify errors and to enhance the understanding of the people. When we embrace a vision of a just society we see in that society a sign of God's Kingdom in which the future (Thy will be done on earth as it is in Heaven) impinges upon the present and manifests itself as promise and possibility amidst the sinfulness of man.

We see it to be imperative as we involve ourselves in the development process, to envision that new society and that new humanity where exploiter and oppressor will cease to be, and thus, take part in the creating of a new society and a new humanity.

1. COMMUNITY MOTIVATION

- 1) Rural Community Motivation is a process to raise the community consciousness and awareness in the down-trodden masses (broken people), so that they can develop themselves. It stimulates basic understanding of community needs and develops in a community a true homogenous characteristic, with its own leadership that commands the trust and confidence of its members and of other communities at large. It enables the community to launch its own action programme with its own resources.

The thrust of motivation is to liberate the intrinsic energy and dynamics of a society or community, and particularly to liberate the people from conditions of distress, oppression, powerlessness and injustice.

- 2) Motivation is not a magic or a substitute for hard work and action programme. It must take into careful account the present status of the community — its fears, hopes, aspirations and desires. Above all it must take full advantage of compelling circumstances and situations of conflict and oppression, and use them as tools for organisation and launching action programmes.
- 3) An action programme is not solely for economic growth. The objective of an action programme is also to maximise the motivation of the community. The purpose of motivation is the people's mental preparedness to undertake a process of development. Previous concepts of development have leaned too heavily upon the technical aspects, underestimating the basic human factors in the process of development. The required organisation and methods of operation were imposed upon the people, creating the sense of being alien, indifference and apathy. In the development process mobilisation of the people is the first priority in the community.

- 4) Community Motivation is different from programme motivation. It is the pre-condition to start a development programme. It is the initial process whereby the distressed, oppressed and powerless mass become aware of their condition and its cause, release their own human resources through organization with bargaining power, and act to liberate themselves through a process of activities.
- 5) Community Motivation rather than individual motivation is needed. Individual motivation leads to individual responsibility, and so creates privilege and tension in the community. Often it leads nowhere because nobody is ready to take individual responsibility in the community apart from its own traditional leadership. Community Motivation leads to corporate responsibility, in which a programme belongs to the community, when a motivated community wants to organise themselves on the basis of their new motivation and for purposes determined by them.
- 6) Community Motivation requires an initial focus on the weaker sector of the Community. Communities are divided into two groups — those who exercise power and those who are powerless. The two groups need different approaches to motivation — a releasing style among the powerless, and a challenging style among the powerful. The powerful are hard to be challenged unless there is emerging power among the powerless. This is the objective of the initial thrust of community motivation among the powerless.
- 7) Part of community motivation is to win the acceptance of new disciplines around forms and rules of operation in order to prevent some manipulating the new community organisation among the poor for their own ends.
- 8) Community Motivation is essential for the development of comprehensive programmes in a community. Comprehensive programmes should be developed in a community, not because a programme agency sees the need

for them, but because a community, growing in confidence, moves from meeting one priority need to the next. Time must be allowed for this process, otherwise comprehensive programmes will be beyond the capacity of the community and produce dependence and alienation. Community motivation takes more time, but leads to local initiative.

2. BEING CATALYSTS

We are talking about people who serve as development workers, change agents, motivators, animators, organizers, enablers, facilitators — those who initiate development process toward social transformation in a community. They are known by different names in the countries of Asia. Names emphasize different aspects of their role and thrust — community motivation, processes of change, promoting people's initiative, or the need for people's organization. Behind the names there can be real differences of approach, and considerable debate. Some come into a community from outside — external catalysts. Some emerge within the community itself — internal catalysts. All serve development as a process.

1) *What makes such workers effective?*

They

- * need an innate and genuine love for the people, which prompts them to work and share with the people in their struggle.
- * must have a commitment to the people in that struggle to participate in change in society, which sustains them and enables them to persevere.
- * must have a basic trust in the people, be willing to learn from them, have faith in them.
- * need to be adaptable, flexible, able to adjust to people and to circumstances, and able to move with the people as and where they decide to move.

- * must be ready to learn and unlearn, be able to be open to self-assessment and accept criticism; be able to drop pre-determined notions and stereotypes, and throw away one's pride, while remaining resourceful in the process.
- * need patience with the people, but not with the situation, so that they can keep the people moving, but not push them around on the one hand, and keep pace with the people, especially when frustrated.
- * must be able to analyse problems, and to communicate with the people in 'grassroots' language during analysis by the community — that is, to operate at the people's level. Only then can they start a process of critical awareness.
- * must be able to follow the growth of critical awareness by generating with the people appropriate actions toward change and transformation of the community.

(a) *The external catalyst*

His/her role is :

- * to start from where the people are
- * to adopt own ideas to the community
- * to introduce new ideas at the level of the people
- * to link the community with others involved in the change process
- * to mediate between peoples' interests in conflict situations in order to serve the peoples' solidarity, and struggle against corruption and exploitation in the community
- * to encourage the roles of men and women to be developed as co-equals
- * to phase out when the role of internal catalysts is established. Never become indispensable.

The problems facing him/her are :

- * to win trust and acceptance, and overcome suspicion
- * to read the pulse of the people
- * to relate with traditional organizations in the community
- * to overcome the community's experience of disillusionment with other interventions from outside.
- * women face a particular problem of finding a place to stay in the village

The problems are greater with the external catalyst.

(b) *The internal catalysts*

- * must have qualities of natural leadership, even though not locally elected. It is best if community consensus lies behind the selection. Village people can often pick the best.
- * must be able to express the aspirations of the people, and win recognition by the community
- * needs to be able to organize and to mobilize

The problems facing them are :

- * the need for community support
- * relating with other community leaders
- * they need time to emerge and be recognized for their leadership.

2) *Style of life and work*

(a) work style —

- * must be people-oriented, serving the movement of the people, and not rush into own project proposals.
- * must be able to work informing among the people, and not be overburdened with committee structures and time schedules.

- * need to protect the community of our outside intervention in terms of project proposals.

(b) life style —

- * be humble and simple and immerse oneself in the life of the community.
- * be free of self-interest, which makes commitment unclear and dubious, and expect no reward
- * identify, not see yourself as different, and be aware of the limitations of status
- * be able to overcome own origins (possibly middle-class), accept rejection from where you come from (even own family)
- * be open to be transformed by your identification with and involvement in the community
- * need the internal strength to accept frustration and loneliness at times.

3. TRAINING

- 1) Catalysts need a process of training. Programmes which have their own training strategies, undertake a training process before the placement of catalysts. Some include further training processes after placement for review of work, and for additional elements of training.
- 2) Four things are clear from these experiences :
 - (i) there must be a relation of practical and theoretical training, — of gathering trainees together in the training process, and of scattering in field exposure.
 - (ii) training must cover both attitudes and aptitudes or technical skills.
 - (iii) training must be focussed on the life of communities in which trainees will be or are placed, but must also reach out into the issues of the national life.

- (iv) training must be not only functional for roles to be undertaken as catalysts, but must also build up a discipline which continues so long as a person remains a catalyst.

3) *Elements of a training model*

- (a) Any training programme must include both periods when trainees are brought together, and field exposure.
- (b) A training period should cover 6-12 months. Training should commence with an orientation period (say, 2 weeks) so that trainees may be clear as to the objectives of training and work, and may be initially tested for the appropriate attitudes of openness toward it.
- (c) Those who do not drop out (either by their own decision or the decision of the training team) should then undergo a period of field exposure in a selected location, for one or two months.

The important tests of this period are :

- * ability to adjust to local circumstances, and live with the people
- * ability to make contacts with people and to identify the roles that various people play especially in leadership, and the potentialities, attitudes and aspirations of people they contact
- * ability to listen and learn from people
- * ability to identify issues and problems.

As a result of this field exposure period, some trainees will choose to drop out. Others will be interviewed by the training team, and a decision made as to whether they should proceed in the training programme.

- (d) There would follow a more intensive gathered training programme. Period can be up to two months.

Training is a participatory process in which trainees play an active role. The main function of the trainer is to facilitate the provision of appropriate learning situations.

In the teaching situations the training must assist in promoting thinking, power of analysis and skills. A training programme provides a forum for dialogue between different people allowing exchange and synthesis of ideas, of techniques, and of motivation.

Some elements of this training model would be :

- * tools of social and structural analysis
- * technical skills in communication, organization and an area of labour by which trainees can join the villages in their life and work,
- * history of oppression within the country, in which their work community will be caught up,
- * how Government works — laws, regulations and policies — and affect local communities.
- * identifying issues and problems, and who make up the class structures of the community.

After this programme, trainees can be finally accepted or otherwise. Those that are accepted would be placed.

- (e) Throughout work assignments, periods of reflection and, evaluation should be planned periodically, when small groups of trainees can be brought together without travelling too far. Here by sharing, a review process can help to correct errors, and develop strategies out of experience. Particularly important is examination of case studies in which a people's action has been subverted by actions of those in power - how and why; particular situations of confrontation, etc.

These review meetings should happen not less frequently than every 2 months.

(f) Relation of issue and transformation in training

- 1) Often training programmes focus almost entirely on techniques and training - from agricultural skills to group dynamics for working with groups.

These areas of training are important :

- * to live and work with the people in close identification and earn respect as a worker;
- * to help groups move out of their 'Culture of Silence', by which as oppressed people, they do not stand up for their rights or develop tactics to do so. The aim is that the people take up power :
 - to decide what is good for themselves
 - to try to resolve their problems
 - to make those with power responsive to their needs
 - to break the monopoly of power over them

To tackle issues within their own experience is the right way to move.

2) Some however have learned that the endless moving from one local issue to another has produced a localism which prevents the people's participation in larger issues by joining the political struggle around them. People must see the whole as well as the part and not mistake the part for the whole. People must deal with particular issues, alert to their interconnections with other issues, and not in isolation. Training for this work requires an understanding of how structural power works in the nation and affects the local community. To every 'how' in a training programme, there is also a 'why' to be understood and shared.

(g) Trainees may cease to be trainees in a planned training programme. Good workers never cease to be trained by the people. The training programme should have :

- * enhanced their flexibility, creativity, tenacity, humour and love of the people.
- * freed them from romanticism about ten commitment, fear of criticism and conflict, and any tendency to dogmatism and theorizing.

PART - D

ANALYSIS OF SOCIETY AND ITS STRUCTURES

1. PROCESS AND TOOLS OF ANALYSIS

1) *The Poor as our Perspective*

The poor and the oppressed provide the perspective for the proclamation of the whole Gospel of liberation in Israel's history (Luke 4 : 18-19). As with the prophets, in our countries today the poor and oppressed provide the testing point of our community life. The social character of poverty is clearly revealed in the Bible in several ways and inevitably drives us on to engage in a scientific structural analysis of our own societies.

Arising from the reality of the poor and oppressed enmeshed within a complex web of social structures and relationships, there is an urgent need for structural analysis. This process would enable us to:

(a) Deal with root causes effectively.

(b) Discover a dimension in what we do in the field of political education in moving towards a new society. In the contradictions exposed in this process of structural analysis, we ourselves stand exposed. It therefore, requires a tremendous commitment to the Gospel for us to carry this through.

Structural analysis becomes a crucially important tool for awareness building among the poor and oppressed. It involves a dynamic process where the awareness of the oppressed people is articulated and acted upon in the context of their own active programs. This enables these people to take their history into their own hands and to move forward. It is this progression which enables a program to become a people's movement.

The goal of the structure analysis is to *rectify* the previous methodology employed which failed to achieve the true development process that man become truly

dependant and standing straight on their own feet, and actively participate in the decision and became the activator of his own future and contribute to his own society. To accomplish this, it needs to *reveal* the character of the system of the society, to uncover a system of bondage in order to transform the power structure that creates the bondage into a process of liberation.

It should *identify* the people who is the oppressor and the victim and enable them to recognise themselves as victims of the oppressor and who the oppressors are.

It is a *tool* in the search for the new community leading to the formation of new humanity and ensures that action at the micro-level will be in the desired direction leading to transformation.

2) *Levels of Action*

- a) *Micro* : The process of structural analysis must start with the people; with their local situation-family - the village - the place of work - the trade Union, the caste group, the minority groups, (ethnic and religious) where the people live or work. The people are always reflecting on their own reality and therefore understand it well. They must undertake the analysis themselves. In the articulation of their own experience they often reveal the effects of the culture and system within which they live. Structural analysis in this context would enable the people to overcome these limitations (fatalism, superstitious practices, apathy, helplessness etc.) and to begin to move towards effecting changes.
- b) *Macro* : The local situation is usually determined by the impacts of the whole system of society upon it. Hence, a second level of structural analysis is imperative. This needs to be undertaken by those who are committed to the cause of the poor and will therefore find the resources to meet these needs. The role of animator or motivator is to bring together these two levels of analysis in the midst of the people.

This is a dynamic process involving both motivators and people in a mutual learning process. The motivator assimilates the experience of the poor and the many sided knowledge of external resource persons. He is the interpreter of the relation between the micro and the macro, facilitator to the poor, and communicator to the resource persons.

3) *Clarifying Statement*

- a) Social and structural analysis is one of the tools in knowing social stratification and structures in a given society. It is an aspect of social science which uncovers most causes of social problems, and is essential for social change. Lack of understanding of the way a society is organized and of the positive and negative forces that are operating on a people that are oppressed leads a development effort directly to failure.
- b) Social and structural analysis belongs to the people. No one can do their analysis for them. Structural analysis should begin at the level of the people within their own experience and their own level of understanding. This ensures people's collective initiative and participation in the direct development process to change their conditions.
- c) It creates a positive environment for development change and to overcome obstacles. It helps to avoid approaches that inadvertently help the oppressor and lead to anti-development of people and maintenance of the status quo. Without an adequate analysis, a programme may inadvertently operate within the broader framework of an exploitative system, and even help to strengthen and augment the forces of oppression. Development with social justice can take place only when we are clear where injustice is taking place.
- d) Structural analysis must be an ongoing process with the people. It cannot be rushed and finished with.

The role of a development worker is to provide the people technical aspects of doing social and structural analysis. The process of analysis must be brought to bear on every aspect of programme experience, as a continuing exercise of the people.

4) *The Process of analysis includes :*

a) *Creating awareness among the people :*

People often blame fate or lack of ability and understanding for their condition. Sometimes they even think that being where they are within the class differences of society contributes to the smooth working out of society. So they help to perpetuate unjust systems under which they suffer.

Structural analysis —

- i) reveals power factors and awakens the consciousness of people to their situation.
- ii) surfaces oppression and their experience of it.
- iii) describes social stratification through class analysis and deepens the social investigation process. An analysis done at the people's level explain their universe. Their suppressions, suffering, their oppression comes into perspective when placed within a framework. Experience becomes meaningful.
- iv) helps to reveal the links between causes at the local (micro) level and at the national and international (macro) level.

b) *Identifying :*

- i) oppressor and the oppressed
- ii) root causes of oppression

A vague enemy is half the battle lost.

c) *Setting goals :*

With structural analysis, we are able to get our goals clearer :

- i) opting for the poorest of the poor, and to effect a shift from a development/project approach to a people's movement approach, in which the community in collective manner becomes master of its own destiny, planning, deciding upon and implementing its activities.
- ii) fixing clear and long term goals/objectives to establish a just and egalitarian human community without exploitation and oppression.
- iii) providing an overall perspective for development work in the light of which its effectiveness can be judged.

d) *Forming Strategy and Tactics :*

- i) helping formulate appropriate strategy to overcome oppression in a collective manner in which people become masters of their own fate/destiny.
- ii) identifying available resources in the community and the need if any for outside assistance.
- iii) understanding the need for self-reliance and solidarity with other oppressed people.

e) *Action/Reflection as an ongoing process with the people :*

It helps in :

- i) sensitzing people to their needs and rights; turning from apathy and a mentality of fatalism enabling them to fight for their rights. For the poorest of the poor, it is a small world. Like frogs in the well, their perception is very narrow. That is where superstition and fatalism rule the roost. An analysis at the level of the people opens their eyes and changes their mentality.

- ii) people growing together through mutual criticism to further forge unity and solidarity. With the help of analysis, people understand the suffering of others under bondage also. When they understand the inter-relatedness of the local situation to the national and international exploitative system, they are emotionally ready for solidarity with all suffering people.
- iii) creating new institutions, new values, relations as well as material assets to be created by the people.

5) *Tools of Analysis :*

Social analysis, or the analysis of society, involves two sets of relationships :

- a) between classes. This is class analysis.
- b) between the sub-systems of society. There are three basic sub-systems :
 - i) political
 - ii) economic
 - iii) cultural - including religion, family, education, mass media.

This is structural analysis, covering both how they operate in themselves and how they relate.

The following tools can be used :

- a) Questionnaires and surveys
- b) Social investigation
 - i) preliminary social investigation
 - ii) deeper social investigation

c) Formal/Non-formal education

- i) study circles, discussion groups and seminars. These can focus on issues of land tenure, wage levels, how marketing operates, etc. — linking micro with macro issues.
- ii) reflection on people's history and experience. Daily experiences that touch people to the core can be amplified and awareness built. It is then people begin to question. Questioning is a positive sign that people are awakening. Constant interpretation is the task of community workers who are always at hand to render this service to trigger people into thinking for themselves.
- iii) conscientization through a socialization process from childhood.

d) Communication media :

- i) bulletins
- ii) wallpapers
- iii) drama and role-playing
- iv) revival of people's ancient art forms in contemporary situations
- v) puppetry
- vi) comics
- vii) music and folksong
- viii) using items of daily use. Training materials are evolved where pictures are projected using daily articles of use. For example, a shoe polish tin can illustrate how, without our knowledge, we allow a multinational cooperation to make money out of every shine we give as a shoe shine boy.

- e) Programmes to help people understand how to relate particular conditions to overall situations like case studies, documentation, etc.

- f) Dialogical methods such as Paulo Freire's and other indigenous methods. Community workers watch eagle-eyed for any situation that would lead to an understanding of the need for analysis through person-to-person and group-to-group dialogues and conversations.
- g) Exposure programs to different life situations/ experiences in the local areas. When people do their own survey about their living conditions, they can go to a well developed locality and compare. When a person falls sick and does not get medical help, they can go to hospitals and that will raise questions. Exploited workers can go to their exploiter's estates and see what prosperity their labour brings to them.
- h) Action/Reflections
- i) Built-in process of asking about everything that happens.

2. A GUIDE FOR MICRO-ANALYSIS IN THE COUNTRYSIDE

In the rural areas, we always find landlords, rich peasants, middle peasants, poor peasants and agricultural labourers. They each occupy a significant place in the issues of land ownership and tenure, use and exploitation of labour, credit arrangements, etc.

Therefore we begin with a general description of these classes of people and then offer a questionnaire for use in analysis in a rural situation.

A Description of Rural Classes

Landlords —

- 1) Own the land but do not engage in actual manual labour or only engage in supplementary labour;
- 2) Depend entirely or mainly on land rent for their means of livelihood;
- 3) Also engage in usury, nonpayment or hiring of labour, cheating on accounts, renting out farm animals and implements, operation of modern agricultural equipment and various forms of exploitation;
- 4) May include land administrators, overseers, labour contractors and local bullies who are at least better off than the middle-middle peasants;
- 5) Are further divisible into :
 - a) Despotic or benevolent
 - b) Non-enlightened or enlightened
 - c) Big, medium and small

Rich Peasants —

- 1) Generally own land, although in many cases they also rent land;
- 2) Depend mainly on their personal tillage of the soil for their means of livelihood;
- 3) Engage in such exploitative practices as hiring wage labor and renting out farm animals and implements and have surplus fund to enable them to engage in money-lending;
- 4) Income from exploitation is over 30% up to 50% of their total income.

Middle Peasants —

1) Upper-middle Peasants —

- a) Own or rent land
- b) Income from exploitation ranges from over 15% up to 30% of their total income.

2) Middle-middle Peasants —

- a) Own or rent land;
- b) Income from exploitation from 1% to 15% of their total income.

3) Lower-middle Peasants —

- a) Own or rent land but a small that they are forced to sell labor power
- b) Wages constitute a secondary part of their income.
- c) Subject to exploitation by others in the form of land rent and loan interest
- d) Are on the verge of becoming poor tenants.

Poor Peasants —

- 1) Wholly or mainly tenants of landlords;
- 2) Own no land at all or, if they have any, only a very small portion of the land they cultivate;
- 3) Sometimes lack adequate farm implements or have no farm implements at all;
- 4) Are always forced to sell their labor power some time during the year; 25% to 50% of their income is derived from selling their labor power;
- 5) Often live and die in debt.

Agricultural labourers —

- 1) Depend wholly or mainly on selling their labor power for their means of livelihood;
- 2) Generally own no land and farm implements;
- 3) Usually work for capitalist or semi-capitalist farms and also for rich peasants;
- 4) Sometimes earn their living simply by going around with no definite single employer and taking part in agricultural work especially planting, weeding and harvesting, here and there.

Questionnaire for Class Analysis in the Countryside

Class Analysis and Methods of Exploitation

- 1) Who are the landlords?
-

- 2) What are their products?
-

3) What are the sizes of their landholdings?

4) What is the extent of their economic power?

5) Status of the Landlords : rich, middle, absentee, etc.

6) How do the landlords exploit the poor peasants and the farm workers,

7) To what extent do the landlords engage in exploitation?

*Dominant Political Groups, Their Class Character,
and Supporters*

1) Who are the leading representatives of the major political parties?

2) Are there mass organizations, youth organizations, civic organizations, religious organizations, etc.? What is there scope and political influence?

3) What are the professional organizations?

4) What is their political influence?

5) What are the families of great influence? What is their class character?

Current Political Consciousness. Local Leaders

1) What is the level of the political and economic demand of the people?

2) Do they have organizations and outspoken leaders? Labour unions? Peasants' organization? If so what?

3) What actions have been taken in the area during the last ten years?

4) Have they been fulfilled or suppressed?

Why? _____

Problems and Demands for a Thorough-Going Land Reform

1) Is land distribution necessary? No. _____ Yes _____

Why? _____

- 2) Is the reduction of rent possible? No _____ Yes _____
Why? _____
How? _____
- 3) Is the elimination of usury and reduction of interest rates possible? No _____ Yes _____ Why? _____
How? _____
- 4) Are the farm managers, overseers, and the landlords themselves cruel and oppressive and exploit the workers?
No _____ Yes _____ How? _____
- 5) Can a cooperative without landlords and rich peasants be created? Yes _____ No _____ Why? _____
- 6) Is the local government in any position to extend credit, extension service and others to the local peasant despite its heavy commitment elsewhere? No _____ Yes _____
Why? _____
- 7) What can the poor peasants and farmers do to protect their political and economic gains?
- 8) Can the village Council serve as a genuine organization of poor peasants, farmers and lower middle peasants?
If yes, How? _____ If no, Why? _____
-
- 9) Is the Land Reform being applied. If yes, How? _____
_____ If no, why? _____
- 10) To what extent can it be used to alleviate the plight of the peasants,
-

- 11) To what extent are the landlords free from the Land Reform regulations? _____
- 12) How is the Code favourable to the landlords themselves?
- _____

Problems and Demands of the Workers

- 1) Are the wages of the workers sufficient for their decent maintenance?
- _____

- 2) Are the wages in step with the profits of the company or plantation?
- _____

- 3) If there is a union, what must be done to strengthen it or to transform it to a good one?
- _____

- 4) If there is none, what must be done to create one?
- _____

- 5) Is the company or plantation repressive or oppressive against the workers? If yes, how? _____
- _____

- 6) How inefficient or ineffective are any legal provisions to protect workers? _____
- _____

- 7) What are the present violations of these provisions which the people may work at?
- _____

Education Level of Various Classes and Groups

1) Which classes and groups are most benefited by the present educational system?

2) What propaganda campaign is being conducted by the exploiting classes to mislead the masses?

3) What is the influence of the Churches and other religious sects/groups?

4) What are their local activities and how many people do they involve?

5) Can the local public school teachers and government agricultural extension workers be re-oriented to the cause of social reform? No. _____ Yes _____ How? _____

6) What steps can be taken to this end?

7) What particular methods would help to build the awareness of the people?

3. STEPS AND TECHNIQUES FOR MACRO ANALYSIS

A. *The basic steps* in the structural approach as an analytical tool to study your society are :

- 1) We begin with the observable phenomena. Make a photographic description of the social situation. Bring out all possible facts, data and trends, both positive and negative, about the society under review.
- 2) From the facts, identify the systems in a society and classify the facts according to systems. Facts which have to do with the ways a society organizes itself for material survival belong to the economic system. Facts which have to do with the way society organizes itself for decision-making belong to the *political system*. Facts which have to do with values, dream (utopia), the ideology of a society belong to the *cultural system*. The cultural system would also include such areas as education, mass media, family, health, religion, etc.
- 3) Make summary statements describing the situation under each system. In making these statements, answer the following questions :
 - a) Economic : Are the economic advantages and disadvantages equally enjoyed and suffered by all? Who are benefiting and who are suffering and what is the ratio between them?
 - b) Political : How much effective participation, direct and indirect, in decision-making do different groups of people enjoy?

- c) Cultural : What are the fundamental values? Is there a mass culture or a culture of the elite? Is it local or foreign culture?
- 4) Now we move into the less observable features of our society.
 - a) Analyze each system focussing on the structural interrelationships of the elements within each system.
 - b) Then consider the interrelationships of the systems among each other.
 - c) Determine how each system relates to the whole social ensemble. Does one system relates to the rest as determinant and another as dominant?
 - d) Derive general conclusions from the analysis. For example : the rural sector feeds the urban in a center-periphery relationship. Or the political system is legitimized by an imposed culture, etc.

B. *Techniques - Questions*

- 1) *Economic System* : How does society organize itself for material subsistence?
 - a) *Production*
 - i) What is produced? Agricultural or industrial? For local consumption or export crops?
 - ii) Where are the centers of production?
 - iii) Who owns the means of production? Are they owned privately or collectively? Where are the owners to be found, in the urban or in the rural sector?

Social relationship: What determines the relationship between the agents of production? e.g. the social position as an intellectual-manual laborer relationship; or the economic position vis-a-vis the means of production as in an employer-employee relationship?

Technological relationship: Is it determined by the interdependence of their functions e.g., owners, managers, workers in an assembly line? Or is it determined by an individual's full control of the whole process of production as in simple manufacture? In short, is the production process socialized or individualized?

iv) What kind of economic system is involved?
Clannic, Feudal, Capitalist, Socialist?

b) *Distribution*

- i) Is there a surplus? Is it real or artificial?
- ii) How is the surplus distributed? Where are the points of distribution?
- iii) What are the roles of these points of distribution? Do they allocate supplies, fix prices etc.?
- iv) Who controls the distribution points?

c) *Consumption*

- i) Is it a subsistence or a surplus economy?
- ii) Who consumes the surplus and where are they located?

d) *Auxiliary Questions*

- i) Where does the economic activity take place?
Urban or Rural?

- ii) Does the economic initiative come from outside the area (of economic activity) or from within the area? Is the stimulus exterior and foreign or is it interior and national?
 - iii) Is the economy dualistic? Is there a dominant sector and a dependent sector within the economy and how are they inter-related? e.g. how is the rural dependent on the urban sector?
- 2) *Political System* : What is the structure of the collective organizations of different groups?
 - a) *Strict Definition*
 - i) What are the organizations for direct political power? Dictator? Parliamentary? Democracy? Bureaus? etc.
 - ii) What are the instruments for the exercise of power? Constitution? Martial Law? Military? etc.
 - b) *Broad Definition*

What are sub-systems of organization for other aspects of the collective life of the social group? e.g. education, health, mass media, military, religious, labour unions, etc.
- 3) *Cultural System* : How is the existence of the Economic and Political Systems of Society explained and justified?
 - a) *The dominant sector*
 - i) What are the main cultural outlets and who controls them? Is there a dominant and a dominated sector?

- ii) What does the dominant sector say, explicitly, or in symbols, about the existing order? What is the magnetizing dream or utopia?
 - iii) What is the unconscious message?
 - iv) What are the indicators of ideology? e.g., values, life-styles, etc.
 - v) What is the expressed ideology? What is the hidden ideology?
- b) The dominated sector

Same questions as above.

4) *Now :*

- i) Summarize the results of the analysis of the economic, political and cultural systems and establish the systems relationships with the economic, political and cultural situations as described in step no. 3. The idea is to see if the structures of systems help to explain the contemporary situation.
- ii) Next try to determine the functions of each system vis-a-vis the whole social ensemble.
- iii) Finally, look into the genesis of systems, by which the determinant system is unearthed.

PART - E

SECTORAL APPROACHES TO DEVELOPMENT

Ed : In the workshop, we were not able to formulate guidelines for all possible sectoral programmes. For example two sectors which we noted, but were not able to work at were programmes among the landless, and among urban squatters. What we did was governed largely by what participants were involved in, and what we had time to do. The basic strategies outlined should help others to develop strategies in other particular sectors.

COMMUNITY HEALTH

What Community Health is

Community is defined as a group of people having common interest, living in the same place under the same laws.

Health as defined by the World Health Organization is "total physical, mental and social well being of the individual". Based on the two definitions we may say that *community health* is the "total physical mental and social well-being of individuals who live together and have common interests and live under the same laws".

Health cannot be isolated from the economic, social and political realities of the society. Major health problems faced by the people are malnutrition, parasitic infection, infectious diseases — T.B. leprosy, scabies, skin infections. They arise out of poverty, ignorance and unsanitary environment. Hence there should be a change in the exploitative structure of the society in order to ensure good health for the people.

1) *Community-oriented Health*

Many church-organized health programmes are community-oriented. Hospital work has been mainly curative in the

past, but there has been a move to a preventive approach. Villages have been selected as an extension area for a hospital to operate a community health programme. Health staff carry out the programme.

They follow traditional approaches to traditional leaders. Their activity includes :

- (i) gather data from the people
- (ii) they plan steps, explain to leaders, and seek their co-operation to carry out their plan
- (iii) discuss, and decide approaches and set priorities
- (iv) Programmes are confined mainly to curative health and environmental sanitation without taking the total environment into account. Latrines may be built even though the people's priority may be improved housing. However, if latrines are not a priority, people will not use them or they will use them as store houses.

The approach is to help people for their good but not beginning with the people's own expressed needs. It rests on medical personnel's decisions about prevention.

- 2) *Community-based health programmes* also need base line surveys, but it not only gathers social, environmental and health data, but also analyses in depth why poverty, ignorance and feelings of helplessness exist among the people. In community-based health programmes planning is done by the people based on their priorities. It is health action by the people, not for them.

For example if in village X the people are not receiving the wages laid down by government, the health team will encourage people to get together with nearby village people and fight for their rights.

If the government provision for water supplies has not been realised, the health team will encouraged the people from a group of villages to go to the government offices to demand their rights. When they succeed, the people realise their potentialities, and confidence is created which

makes further action more possible. The people become aware that the cause of their ill-health is poverty, and that this results from the existing political, social and economic structure. People realise that improvements are good but marginal, and that real change only comes from changing political, social, cultural and economic structures. In community-based health programmes the emphasis is on removing the root causes of ill-health or in creating an environment for the promotion of health. Although action for better nutrition and sanitation can improve the health of the people, ultimately total health can be achieved only if problems of poverty, oppressive social and political structures are changed.

3) *Alternative to curative*

Health programmes can be used as an entry point into the community for organizing the people for a change of society. But it should not be solely for that. An alternative system to the present curative, western-oriented system of health care should be created. Present western systems of health care is consumer-oriented.

Curative medicine does not take into consideration the root causes of illness. For example: Anaemia. It is not sufficient to give a blood transfusion where the causes are still there lack of food, insanitary conditions, worm infestation. A patient given blood transfusion will return to the same conditions and will be economically poorer because of the cost of treatment.

The health team makes use of indigenous herbal medicines as much as possible e.g. for scabies a mixture of turmeric, tamarind and sulphur mixed in oil is as effective as benzyl benzoate. For anaemia, brown sugar, spinach or bitter gourd is as effective as iron tablets. In fact, these treatments are preferable because they are :

- * inexpensive
- * easily available
- * independent of multinational drug companies
- * known to and manageable by the people
- * natural products (not processed)

Moreover it increases the people's sense of independence, dignity and responsibility for their health in contrast to dependence on manufactured products. Nor are there any harmful side effects.

In ancient times mixtures were made by the medical men to relieve the illness of the people. Today drugs are produced for profit and at the expense of the people.

4) *Health education and social education*

Thus we see that health education and social education and organization for change in the present structures of the society is essential. This education can be at the nursery level, in schools, with the youth, women's groups and farmers' club of the village etc.

It is surprising to realize that children at a very young age are initiated into the social system. It is necessary to begin the process of education at a very young age :

- i) children can be taught rhymes which include the social dimension and thus increase people's feeling of worth.
- ii) parent groups help them to understand the socialisation process.

There is then a two way interaction between parents and children.

- 5) *When entering a new community* where people are very poor, lack of food will be the primary problem. Some temporary food relief may be necessary before people can begin the process of analysis and action. However this should only be temporary and not be separate from the long term goal. As much as possible people receiving relief are involved from the beginning in the process of change.

COTTAGE INDUSTRIES

A. *Basic concepts*

- 1) Cottage industries are primarily instruments in bringing about the transformation of society. They may be encouraged to strengthen the people economically in the process of liberation. However, it should not be an end in itself.
- 2) Cottage industries should not be another programme supporting the capitalistic system where exploitation and profiteering are ever present. It should be geared primarily towards meeting basic needs.
- 3) Cottage industries should enable the people in a certain degree of freedom, to demonstrate in actuality an alternative to the existing economic system. It should provide a venue for people's education, in their struggle to achieve social transformation.

B. *How to go about it*

- 1) Identify the poorest of the poor who have skills.
- 2) Educate for critical awareness building.
- 3) Organize :
 - a) Organize village communities so that the industry is undertaken by the people themselves.
 - b) Identify the poorest who have skills necessary for the formation of collective enterprises.
 - c) Enterprises should be collectively managed.
- 4) Develop a production and distribution scheme :
 - a) *Production*
 - 1) Use local resources.

- 2) Produce to meet basic needs. Production must not be primarily for export, but for their village needs. Some export may be necessary to avoid suppression by larger manufacturers.
 - 3) Adjust level of wages.
 - 4) Avoid capital intensive approaches.
 - 5) Work within a collective system of production distribution, and profit-sharing.
 - 6) Industries should be self-sufficient, and not operate to provide goods for absentee employers serving industrial enterprises.
- b) *Distribution* should be done by the people themselves, working out a plan to free themselves exploitation by middlemen.
- 5) *A people to people programme*

Form skills training teams to reach out to other communities.

WOMEN'S PROGRAMMES

Why?

- 1) More than half of the Asian population are women who have not been recognized as creative productive forces in the society; they are deprived of social awareness, education, participation in political activities and decision-making at every level.
- 2) They are denied basic humanhood, not only in the broadest social structure but also in the smallest component of social structure, i.e. the family unit. Thus they face a double oppression.

- 3) One tangential approach expressed by some of the Women's Liberation movements do not recognise the magnitude of the women's oppression and women's potentials. They block or delay the whole process of social transformation by sidetracking the main issues involved.
- 4) Another tangential approach is expressed by most of the Church Women's Organizations. They limit their concern to nurture of the spiritual life. The need for organizing the women in larger perspective needs to be taken up by the Christian Women groups. Bible classes, fellowship meetings, etc. with new content can serve this larger purpose.
- 5) The leadership of a comprehensive approach to the liberation of women has to come from working class women who are the the productive forces in their own setting, having achieved some role in decision-making in their own family.

How to Go about it? :

- 1) Where there are existing women's organizations, consolidate the women who are involved directly or indirectly in women's work, follow-up potential women workers and select women cadres in the villages.
- 2) Where there is no starting point in existing women's group :
 - a) approach individual women and discuss with them.
 - b) follow-up the initial discussion.
 - c) organise for tackling some problems at grassroot level.
 - d) spread units from one unit to others with the help of demonstration by the initial unit.
 - e) select women workers for going to series of discussion, meetings and training.

- 3) On going training and action programmes.
- 4) Organize action programmes to release women, with the initiative of women's groups, especially around issues of domination.
- 5) Organize women for the power of decision-making at family and social levels.
- 6) Arrange study circles to conscientize women for liberation around existing issues.
- 7) Seek solidarity with other women's groups on local and national level.
- 8) Integrate women's programmes with other programmes in the local area.

ETHNIC/TRIBAL COMMUNITIES

Who compose the ethnic/tribal communities?

These are freedom-loving and honest people. They have a very rich culture characterized by *self-determination* and *self-reliance*.

Life to the tribal people is closely associated with land and kinship; and communal ownership is thus defined. They also possess a rich communal value system which instills and strengthens family life, sexual relationship without taboos, concept of property, indigenous educational system, all of which account for tribal inner strength. This is manifested in their songs, chants and dances. History is recounted and is handed down from one generation to the next usually by chanting systems which people do during community meetings and festivals.

They have their own institutions - systems for settling disputes, justice systems, and self-government.

Self-reliance and self-sufficiency is evidenced by their subsistence agriculture and forest life, which yield according to their needs and is shared communally.

Why are they ethnic/tribal communities?

Some of these groups have resisted all colonization attempts, and have never been subjugated. Today they have been pushed to their present communities by society which labels development by its own terms - industrialization and "civilization" of the primitive. Fellow countrymen have labelled them uncivilized and primitive simply because they have maintained their authentic culture and way of life, and have not absorbed a colonial history.

Problems confronting tribal communities

The main issue confronting the tribal communities is their *alienation from* land, and with it the possible dislocation of their way of life and extinction of their rich culture and heritage. Some of the evident issues are :

- 1) Land laws/classification and social legislations that serve the interest of those seeking to secure holdings in their areas.
- 2) Government infrastructure that dislocates tribal communities through hydroelectric projects, reservations, tourism programmes, transnational corporations, mines and forest concessions.
- 3) Exploitation and corrupt practices of merchants over their local crafts and the people, i.e., taking advantage of their produce at throw away prices etc.
- 4) Militarization and rampant harassment of the tribal people who defend their rights.

The tribal communities now

Tribal awakening is taking place in many parts in Asia. Once these serene and freedom-loving people have become aware and awakened to their situation, they assume their place in the task of social transformation. Gradually but with

determination, they have forged unity among tribal groups in some places and have started to align with their other oppressed brothers and countrymen.

In tribal areas where the church is numerically strong, the churches need to assume greater social responsibility to enhance tribal movements for social transformation and to influence the national policies which dominate their life.

Programmes for tribal communities

Outside interference should be limited because they have so much of self-reliance and self-determination. Development programmes should be supportive of their struggles.

- 1) Organize programmes that seek to surface their self-determination and their sense of selfhood and identity, leading to social transformation. These should include economic programmes to enhance and protect their land use in neglected areas, in order to preserve their environment and culture.
- 2) Encourage support groups to provide :
 - a) legal support addressed to exploitation of tribal communities.
 - b) education that identifies the strengths and liberating aspects of their culture (folk practices, sense of history, dances, songs, village drama, etc.).
 - c) research/documentation on laws and legislations and issues affecting them.
- 3) Give international publicity to their struggles and build international communication and support networks.
- 4) Encourage tribal professionals and intellectuals to rewrite their history, and the rich aspects of their culture.
- 5) Encourage inter-cultural exchange programmes for macro-analysis. This learning experience helps build up linkages and develops solidarity among them.

URBAN WORKERS

A. *Who are they?*

They include :

- 1) The urban poor : vendors
squatters
unemployed
casual workers
stevedores
truck and bus drivers
- 2) Industrial workers :
- 3) Small business workers : salesgirls
girls in restaurants,
hotels etc.

B. *Elements in organizing*

These may vary in different areas, but the basic elements are :

- 1) identify what group and make initial contacts with the people;
- 2) conduct preliminary social investigation;
- 3) identify potential leaders;

Here there is an initial role for a catalyst.

It is best that the people eventually select their own leaders.

- 4) group meetings around the people's situation;
- 5) analyse the people's situation;
- 6) form core group around selected leaders, and allocate agreed tasks;
- 7) motivate through
 - a) drama, cartoons, comics, people's own drawings
 - b) stories and folk tales.

- 8) organise around small issues;
- 9) organize support groups for :
 - a) legal aid
 - b) friends
 - c) national and international linkages
- 10) mobilize to build up power;
- 11) consolidate for social transformation.

HUNGER PROGRAMMES

Our response to the hunger crises springs from God's love for all people. By creating and redeeming us through Jesus Christ, he has given us a love that will not turn aside from those who are the victims of injustice. As Christians we affirm the right to food: the right to every man, woman, and child on earth to a nutritionally adequate diet. For, food is not just a commodity. It is not only a basic human need, but also a basic human right. This right is grounded in the value God places on human life and in the belief that the 'Earth is the Lord's and the fullness thereof'. We cannot rest until the fruit of God's earth is shared in a way that befits his human family. Today hundreds of millions suffer from acute hunger.

Emergency food aid is imperative. But emergency aid is not enough. If hunger and malnutrition kill a man slowly and prevent him from attaining the fullness to which he has a right, then, the conditions which permit this to happen must be dealt with. True, an emergency aid to help him survive will have to be given, but if we stop there, then we are actively participating in perpetuating his slavery and do much harm to his dignity as a person. We do not de-envelope him; but rather, we further envelop him in dependence and even gratitude.

We need to think in terms of *long range strategies* that deal with the causes of hunger. These causes include poverty,

illiteracy, lack of health services, technical inadequacy, rapid growth of population and unemployment. When we deal with these causes, we discern that the root cause for all these causes is injustice. Unless our help is directed to this core of the problem, helping people to be liberated from the bondage of injustice, our help is in vain. The problem of privileges for some at the cost of hunger for others applies not only to persons and groups within a country, but also to nations. Therefore, development to the hungry would mean liberation from the shackles of injustice. This would be the criteria to judge any development work for the hungry.

Churches participation. Christians the world over have always responded to emergency cries of help from the hungry. We have perfected elaborate systems of aid to help people in emergencies, but it had its own non-intended effects.

In many cases, the root causes of hunger have been left untouched which were ensconced in unjust systems, and even our long term development plans benefited only a privileged few. In fact we have helped perpetuate dependency on the one side and tyranny on the other. As a starting point for churches to be involved in long term process of liberation, we could :

- 1) use the emotional, dramatic appeal of hunger crises as a rallying point for the churches to start a process of conscientization - to be aware of the conditions of injustice.
- 2) mobilize local congregations and help set in motion a spirit of self-reliance and support for such programmes.
- 3) involve the hungry so that they become more aware of their rights and organize themselves to realize them.
- 4) to learn experientially from the hungry would enable the local churches to make a stand for justice with them.
- 5) church involvement at all levels would lead to long term commitment which eventually would help the church stand for justice.

PART - F

CHURCHES IN THE DEVELOPMENT PROCESS

I. BASIC CHRISTIAN COMMUNITY PROGRAMMES

(a) *Introduction*

The greatest problem of Christian communities is their conservatism. They hark back to the past, which gives them a sense of security but closes them off from society as a whole. This is particularly true of small Christian minorities, which tend to be pre-occupied with the instinct for survival.

The past contributes much wisdom and experience, but it has to be appropriated creatively. That is not achieved simply by clinging to past forms, habits and doctrines. We live in a different world.

Remembering is important, but what the prophets called on Israel to remember is that they were slaves in Egypt, so that a liberating God delivered them. This is the remembrance which can be creative in our day.

As well as remembering, we are called into the Kingdom of God. The future has to impinge on our present as much as the past. We look for what that future means for the struggles today against oppression and for social transformation.

(b) *The Concept of a Basic Christian Community Programme*

- 1) The basic purpose is to mobilize local congregations to participate creatively in the struggle against oppression and for social transformation with the whole community.

Traditionally, parishes engage in evangelism and cater to the explicitly religious needs of their members. If social activities are undertaken, they are usually limited to the members of the flock. If this is not the case, the latter are jealous about help, being given to 'outsiders'. In the eyes of society, these organizations look 'sectarian' and little can be expected from them by way of involvement in the wider society.

The task is to open the windows to see the social realities.

2) This requires

- i) a Biblical and theological foundation for Christian involvement in the groans and aspirations of human beings.
- ii) a spirituality for development,
 - * based on love for people
 - * expressed in a life-style which does not accept our social contradictions easily
 - * which has credibility because of our total identification with the poor and oppressed
 - * in which we are disciples, not hirelings.
- iii) an action programme for :
 - * education of the congregations
 - * training of leaders for new involvements
 - * cooperation with actions by the people.

(c) *Methods* :

- 1) An important point of entry for local congregations is *worship*.
 - * encourage lay people to prepare worship guides, drawn out of their life experiences and discussions concerning their society, to express the aspirations of people in their struggles.

* do this as ecumenically as possible in order to enhance the practical experiences of brotherhood.

2) Hold *Bible Study Groups* which seek to draw on Biblical experience in the midst of similar struggles to those in which the people are engaged. The purpose is to hear the living word of God to us today, quite concretely in our own situations. Each group selects its issues and topics. Meet informally in houses.

* See — analyze the situation.

* Judge — Bible study provides perspectives with which to interpret the situation and to seek our obedience as Christians in them.

* Act — plan what we shall try to do. No analysis is simply to enhance our understanding. No Bible Study is simply to enhance our Biblical knowledge or piety.

Enable leaders of these groups to meet together frequently, in order to develop their capacity as resource persons.

3) *Train* leaders and community organizers.

* to analyze social structures and conditions.

* to arrive at Christian responses.

* to acquire skills for educational and organizing work among the people.

These people become resource persons, both within congregational groups and in community participation with the peoples' struggles.

4) *Identify* parishes where the programme can be attempted. Bring representatives of parishes participating in the programme together periodically for orientation, sharing problems and training.

They will need solidarity with each other throughout the process.

- 5) *Participate in small projects*, either church-related or initiated by the people. Whatever the project is - handicrafts, nutrition, animal raising, etc., use them in order to enhance the people's understanding of the micro and macro issues of power which come in the way of effective implementation for the benefit of the people.

Seek to carry out these programmes with parish financial support, even if some seed money is necessary from outside the parish in the initial stage.

- 6) Encourage *inter-faith dialogue* in order to enhance understanding, remove suspicion, and build solidarity between faiths in the task of social transformation.

GUIDE FOR A GENERAL SOCIAL INVESTIGATION OF THE PARISH/COMMUNITY

Economic

- 1) What is being produced in your area?
 - agricultural products
 - manufactured goods
 - cottage industries
 - marine products
 - others.
- 2) What are the means of production used?
 - land, fishing concessions, raw-materials for manufacturing
 - farm implements (tools and equipment) and farm work animals
 - machineries for manufacturing and cottage industries
 - others.
- 3) Who own these means of production?
- 4) If those who own these means of production are not themselves the ones who directly use them for the production process, (e.g., landlords owning the land but the tenants tilling it) what relations exist between those who own and those who work, in terms of:
 - compensation
 - share in produce
 - use of such means of production
 - benefits
 - others.

- 5) Where are the products of your area sold?

Describe the marketing process and network :

— who buys from whom; at what price

— trace the flow of the goods from where they are *produced* to where they are finally *consumed*.

- 6) What material goods do the people use and consume which are not produced in the area itself?

Where do these goods come from?

Social

- 1) Is there a recognizable social stratification among the people in your area?

What is the basis of this stratification?

- 2) Make a graphic presentation of the stratification :

— according to groups (e.g., tenants, teachers, landlords, etc.) that belong to the *upper*, *middle* and *lower* strata of the social ladder in your area;

— by determining the ratio of each group relative to the total population of the area.

- 3) What social privileges do certain groups/strata enjoy which are not enjoyed by other groups/strata?

Political

- 1) What is the governmental set-up in your area?

What public policies, decisions, and programmes has it formulated and decided? (Describe the nature of these policies - economic, social, political, educational, health, etc).

- 2) What other public policies, decisions, and programmes are being implemented in the area which were not formulated and decided by the local governmental set-up? (nature of these policies). Who decided these policies and programmes?
- 3) In what ways do the community members participate in the formulation of these policies?
- 4) Who implements these policies? What structures are involved in their implementation — groups, institutions, and community members?
- 5) Who mens this governmental set-up? From what social strata do these people come from?
- 6) Who benefits from these policies being implemented? How? If there are those who suffer from it, who and in what ways? Which groups in the social stratification?
- 7) Are there organizations among the people of the community? What is the nature of these organizations? (religious, economic, political, cultural, etc.).

From what strata of society are the leaders and mass members of these organizations?

As a group, do these organizations have an effective say in the formulation of public policies and decisions in the area?

Cultural

- 1) What does the mass media (radio, comics, magazines that reach the people in the area) say to explain the prevailing social conditions of the people?

What are their slogans, explicit and implied messages for the people?

- 2) What do the teachers in the school say to explain the social situation? (the explicit and implied messages in the curriculum and in the main values the students are learning).
- 3) What do the government agencies and officials say to explain the social situation?
- 4) What does the church say about the social situation of the people - the explicit and implied values and outlook through the sermons, retreats, seminars, catechisms, etc.?
- 5) Among these different cultural outlets, do they contradict each other's explanation/justification of the social order? In what ways? Which among them has exerted the most dominant influences in the formation of the people's values and outlook?

Which of them now exert dominant influence in forming the public opinion in the area?

- 6) What do the people themselves say about the prevailing social situation? From which group and strata do these statements come from?

What do the upper strata say to explain the lower status of the other groups and how does it justify its dominant social position? What do the middle strata say to explain the lower status of the people below them and the upper status of the people above them?

What do the lower/lowest strata say to explain their low social position? What do they say to explain the upper social status of the people above them?

- 7) Are there other groups, institutions and outlets which also forward their own explanation and justification of the social order? What do they say?
- 8) Who mans all these cultural outlets?
From what strata do they come from?

II. CHURCH-MANAGED OR COMMUNITY-BASED PROGRAMMES

- 1) Churches have a tradition of managing institutions, especially in the fields of education and health. Where they have moved, either as churches, or through membership of Christian service and social action agencies, they have followed this inherited institutional model, and therefore are managerial in style. The size to which some of these institutions have grown, largely because of the availability of foreign funds, has excluded the beneficiaries from sharing in policy formulation and basic decision-making. Hence the projects carried out by these management structures have not helped to produce self-reliance and have even initiated the people's motivation.
- 2) In this context groups adopting a more liberational approach have developed separately from these institutions. They are free of Church control, often ecumenical in character, and including members of different religions. They have sought to relate with the poor and oppressed in a less structured manner, and look to belonging in networks rather than to institutionalized structures. Some groups concentrate on conscientization and political action, shun socio-economic projects and are critical of those who engage in them. They follow a more confrontational approach. Other groups involve themselves in both conscientization leading to political action and socio-economic projects which enhance the people's bargaining power.
- 3) In some countries, there are both national service institutions supported by the churches, and national networks of liberational programmes side by side. Only in one country have ecumenical decisions been made to avoid the constraint of the demand for Church control by deliberately fostering autonomous programme groups, which operate as community-based programmes. In either case, tensions are often high, and there is little dialogue between church-related institutions and community-based programme groups.

4) The case for community-based groups in the interests of people's decision making and responsibility is implied in these guidelines for the development process. There is no other way to accomplish the change from action for the people to action with the people, than to begin with the promotion of peoples' groups, programmes and movements. Institutions which seek to change their programme style to involve the people more face tremendous difficulties :

- * constraints of those within their decision-making structures who cannot release church control.
- * the historical impediment of the past which makes a new credibility with the people difficult to gain.
- * the tendency to understand motivation as motivation to participate in their programmes rather than as the community's own motivation to act for itself.
- * the structures built up for project planning have in-built resistance to being undermined.
- * donor agencies like them as they are as partners in the funding relationship?

5) There is a tremendous need for dialogue and interaction between these groups, for the sake of the development process itself. Liberational groups need their rootage in the faith. Institutions need the challenge of their approach, if they are to struggle with the needs for change in programme style.

Therefore we ask for national approaches to reviewing and redefining development strategies, with a view to :

- * promoting the people's structures designed to promote self-developing communities.
- * educating toward deeper awareness of rights and responsibilities at all levels.
- * finding a way in which groups can cooperate nationally, both in the development of effective strategies and in access to foreign funds where needed.

III. ATTITUDES TOWARD FUNDING

A wide variety of programmes in Asia receive support from foreign donor agencies. In many cases, more harm than good has resulted from such funding. A bulk of the resources of donor agencies still goes to welfare and growth-oriented programmes which, more often than not, postpone and dilute the justice and liberation thrust in development.

Many Asian Christians are attempting to relate themselves creatively with the people's struggles for creating a just and human society. They strive to shift from welfare and growth-oriented approaches to development as liberation. Funding patterns are often stifling rather than promoting such efforts.

A. *How funding patterns can stifle approaches to development as liberation :*

- 1) Sometimes they lack an adequate understanding of development with social justice.
- 2) There is still a paternalistic attitude in the relationship between the donor agencies and recipient organizations in as much as only recipient organizations are accountable to donor agencies and not vice versa.
- 3) Some foreign funding agencies have been used by their governments to sabotage the development process in the Third World countries. How far is their funding related to furthering of their own vested interest?
- 4) The availability of big and easy money tends to have negative effects at all levels of development work as it often :
 - results in institutional corruption
 - adds to the status, power and prestige of project holders

- tends to alienate them from the people
- increases dependency rather than self-reliance
- brings element of domination and servility
- obstructs and jeopardizes the struggles for social and structural change.

B. *The Asian attitude towards foreign funding needs radical change*

- 1) While on the one hand self-reliance is being championed, on the other hand the rush for welcoming foreign funding turns into ugly competition, subservience and other negative effects among Asian Christians.
- 2) The Church in some countries has aroused communal reaction due to foreign resources at its disposal.
- 3) The extent to which foreign funding can support social transformation is limited. We all have to ask until what stage can foreign money be received for programmes with a liberational thrust. At the same time we note with concern that support for social transformation programmes is declining.
- 4) Asian Christians cannot keep themselves aloof from the blame of participating in a process of anti-development where benefits do not filter down to the poorest of the poor.

C. *Toward more mature attitudes toward funding*

We suggest the following :

- 1) Consultations among Asian national and regional groups should be held regularly to evolve a change in attitude towards foreign funding, leading to self-reliance and interdependence among Asians.

- 2) Education of people to use more adequately and responsibly resources (both local and foreign) at their disposal in order to promote development programmes with emphasis on social justice.
- 3) Case studies about negative impact of foreign funding on local, regional and national groups should be widely shared. Groups should be educated about the limited role and place of foreign funding in development with social justice thrust.
- 4) Local programmes should be encouraged to maximize the use of local resources, and discover indigenous and self-reliant methods of development programmes. Interdependence between programmes and churches within a country should be promoted.
- 5) Agencies which are supportive of development programmes with social justice should be identified, and relationships developed with them on a basis of solidarity.
- 6) Present national clearing houses do not represent all the programme thrusts in a country and are geared to the more traditional projects. We believe that Asia should be able to develop regionally autonomous project system, and that national structures should be revised to be representative of all programme thrusts, with adequate representation of programme thrusts for social transformation. We hope that a restructuring of the project system in Asia will produce new patterns of partnership with donor agencies.

LIBERATION IS ABOUT VICTIMS

Michael Manly

Jamaica

Every weak nation exploited by a strong nation	IS A VICTIM
Every man and woman denied the right to learn to read and write	IS A VICTIM
Every man and woman denied the right to acquire the skills of our technological age	IS A VICTIM
Every family that is under nourished	IS A VICTIM
Every man and woman without work, or whose work is underpaid, irregular or insecure	IS A VICTIM
Every child born of such men and women suffering from malnutrition and disease, from overcrowded living conditions, from homelessness, deserted by parents or orphaned, whose talents are stunted by starvation, suffering from insecurity or deprived of love	IS A DOUBLE VICTIM
Every man who has spent a lifetime at work, and has never been asked to plan next year's production	IS A VICTIM
Every woman who has been denied work, or received unequal pay because of her sex	IS A VICTIM
Every person who has been denied equality, discriminated against, or intimidated because of race or religion	IS A VICTIM
Every person imprisoned without fair trial, denied access to justice in the courts because of poverty or ignorance	IS A VICTIM
Every nation which is condemned to comparative poverty while a TNC accumulates profits out of its natural resources	IS A VICTIM

LIBERATION IS ABOUT VICTIMS

As long as there is a victim on the face of the earth,

THE PROCESS OF LIBERATION MUST CONTINUE





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